

The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

JULY, 1850.

No. 7.

Annual Sermon,

Before the Bishops, Clergy, and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in Christ Church, Hartford, Connecticut, on Wednesday morning, June 19th, 1850. By the Rev. W. B. STEVENS, D.D., Rector of St. Andrew's Church, Philadelphia.

HAGGAI, i. 2, 7, 8.—“Thus speaketh the Lord of Hosts, saying,—This people say, the time is not come, the time that the Lord's house should be built. Thus saith the Lord of Hosts—Consider your ways; go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord.”

THE Jews, long captive in Babylon, had at length been restored to Jerusalem; and, under the guidance of Zerubbabel, they began to rebuild the Holy Temple.

Interrupted, however, in their work, by the edict of the Persian King, and also influenced by the views of those who misinterpreted the prophecy of Jeremiah, the people ceased for fourteen years to labour upon the Temple; while they built dwellings of elegance and splendour for themselves, suffered “the Lord's house” to be waste, giving as a reason, “the time is not come, the time that the Lord's house should be built.” To reprove this delay,

and to rouse them to activity, God sent to them his Prophet Haggai, who urged them to their duty, by the blended mandates and promises of the Most High.

Animated by his words, the people obeyed the voice of the Prophet, and "came and did work in the house of the Lord of Hosts, their God."

The Temple, which was thus erected, has long since been razed to the ground.

The nation, then just returned from Babylonish Captivity, has been cast out again from their promised land, into a world-wide dispersion. The Messiah, whose advent filled that latter house "with a glory greater than that of the former," has been proclaimed to the Gentiles:—We, brethren, this day, rejoice in the chaunted anthems of praise, and in the chastened accents of prayer, that this "Salvation hath appeared unto us out of Zion," and that "this God is our God, for ever and ever."

But, brethren, there is another temple in process of erection, not a pile of stone or marble, but "a spiritual house," "built up of lively stones," "laid upon the foundation of Prophets and Apostles, Jesus Christ himself being the chief Corner Stone;" upon whom, as upon the main quoin or angle, "all the building, fitly joined together, groweth unto an Holy Temple of the Lord."

In building up this Temple, "not made with hands," God employs human instrumentality, calling upon us with emphatic earnestness, "Go ye into all the world, and preach the Gospel to every creature;" nor can we be released from the binding force of this mandate until we can show, either that the Gospel has been proclaimed to all the world, or that the commission has been revoked by him who promulgated it.

Yet, with this broad and imperative command standing out on the page of Revelation—with the deliberate decree of our own Church, that it is by its charter a Missionary Church, with the world for its field—with the claims of 800 million of Heathens pressing upon us,—there are those, even in our own communion, who are opposed to the scheme of Missions, and fortify themselves by a variety of arguments: which, though like the objections in the minds of the Jews to the rebuilding of the Temple, were sufficiently specious to satisfy obtuse consciences, are, in reality, of no avail when viewed beside the standard of duty, and the demands of truth.

These objections, though they take a variety of shapes, are mostly resolvable into those which I shall now endeavour fairly to state, and briefly to remove.

The objections which we oftenest meet with, as we urge the claims of Missions, especially of foreign Missions, is the stale adage, "Charity begins at Home," and, "there are so many home demands, that we ought not to give for foreign objects until domestic ones are fully provided for."

I reply to this apparently pious and patriotic objection, by saying, that if charity *begins* at home, it cannot and ought not to be *restricted* to home. What is charity, or the principle which leads us to alleviate the moral, mental, and physical woes of men? Is it a narrow spirit, the diameter of which is restricted to the circle in which we move, or the community in which we dwell? Is it the dwarfed and stunted product of a heart that has collapsed with selfishness, or been wilted by the Simoon blast of Mammon? Is it a spirit, that regards as an enemy every one who cannot bring the credentials of a friend? Is it a spirit, that is to be caged in the wiry meshes of sectional interest, and that is to be suffered to beat its wings in vain against the artificial net-work in which it sighs for emancipation? No! no! Its centre is, indeed, in the human heart, but its circumference is the boundary of the world. Like the free wind, which you cannot shackle to one district; like the mighty rivers, whose rolling waters you cannot dam up within the state in which they rise; like the ocean, whose restless waves you cannot bind on one favourite shore; like the rain-freighted clouds, which drop their fatness according to no geographical lines—so Gospel charity, that love to man because man wears God's image, and has been redeemed by God's blood, roams like the wind, world-wide; flows, like the river, through many lands; laves, like the billows, distant shores; and waters, with dropping benevolence, the parched and thirsty of every land.

Charity does indeed begin at home; but the moment it is kept at home, that moment it puts off its heavenly aspect, and putting on the garb of narrow-minded selfishness, ceases to be true, enlarged Gospel benevolence.

It is not until you cast off self, as an element of benevolence, and act in the enlarged sphere of one who feels his eternal relations to God and his fellow men, that you begin to know the

real joy, that wells up from that head-spring of liberality, which sends out its streams "to make glad the city of our God."

But do not those who make this objection to Missions, repudiate it in matters of secular benevolence or political sympathy? When famine visited Ireland or the Cape de Verd Islands, did our citizens wait until every one was fed at home, before they sent ship-loads of provisions to the famished and the dying? When Greece—that classic land—

"Where not a mountain rears its head, unsung,"

was oppressed by the Turks, when Poland was struggling for political life with the Autocrat of all the Russias, when Hungary was battling for liberty with the savage Austrians, did our public men—did the nation at large, act upon the narrow policy of helping all the oppressed at home, before doing aught for the oppressed abroad?—or, rather, did not the sympathy, the money, the arms, the men of this country, flow out towards Greece and Poland, and Hungary, with generous benevolence and with noble enthusiasm? In truth, the principle here asserted is never practically acted on in the daily affairs of this life. We do not relieve all the distress of the neighbourhood in which we dwell, before we assist the needy in other places; and it may well be asked, is it not a mere subterfuge and artifice, to assert and act upon a principle in matters of religion, which is repudiated as unsound and injurious in matters of daily life? For if it is right to send food to Ireland to save its starving multitude from famine, is it not equally right to send the bread of life to India, to save its hungering and thirsting millions from the more direful famine of the soul?

If it is right to lend the countenance of our public sympathy and aid to those who are striving to break asunder the bands of despotism and rise up political freemen, is it not equally right to assist those who are bound in the chains of the Prince of Darkness, that they may be emancipated in soul, and stand up the freemen of the Lord? Yea, is it not more our duty to assist in relieving the wants of the soul than the body, because the body will soon "return to the dust as it was," while

"The soul, immortal as its fire, shall never die."

Not only is this objection selfish in its nature, and contrary to the usages of daily life, but it is also opposed to the precepts and practices of Christ and his Apostles. Each person of the adora-

ble Trinity overturns in a striking manner by word or deed, this ungenerous and contracted objection. The broad basis on which is erected the plan of redemption is the assertion, "God so loved the world." The magnificent commission which was given for the building up of the Redeemer's kingdom, was the command of God, the Son, "Go ye out into all the world, and preach the Gospel to every creature," and the first power bestowed upon the Apostles by God, the Holy Ghost, was that which fitted them to comply with the requisition of their risen Lord, even the gift of tongues, that they might proclaim to other than their own nation the wonderful works of God. The trinal seal of the Godhead is thus affixed to the charter of the Gospel Church.

And how did the Apostles act? Did they tarry at Jerusalem until all in that city were converted to Jesus? No! they spread themselves abroad over the face of the earth—Peter went to Italy, Paul to Britain and Spain, Andrew into Greece and Scythia, John into Asia Minor, Philip into Upper Asia, Bartholomew into India, Mathew into Ethiopia, Thomas into West Africa, Simon Zelotes into Egypt, and Jude into Syria and Mesopotamia. St. Paul, the great Apostle to the Gentiles, seldom stayed long in one place, "running from ocean to ocean," saith Jerome, "like the sun in the heavens, of which it is said, his going forth is from the end of heaven, and his circuit unto the ends of it"—compared, by Nicephorus, to "a bird in the air, that in a few years flew around the world," and likened, by Isidore, to "a winged husbandman," that flew from place to place to cultivate the world with the seed of truth. The objection, then, that we must meet our home demands before providing for those abroad, violates the first principles of true charity—is contrary to the usage of the world in secular matters, and directly opposed to the precepts of God, and the actions of his Apostles.

Secondly. Another class of objectors rally upon the ground that the Heathen are good enough as they are, and will do very well without the Gospel. This objection is the result of ignorance of what Heathenism is, and of what the Gospel of Christ really can effect.

The portrait of Heathenism is limned by St. Paul in five Greek words, ἐπίδα μὴ ἔχοντες καὶ ἄθεοι—and its features are sketched at greater length in the first and third chapters of Romans; and so true is the delineation, that the resemblance is as perfect now, as

when first drawn by the pencil of the Holy Ghost. To understand what Heathenism is, you must see it and feel it. You may read much of it, and hear more ; yet, though the facts you gather be accurate and extensive, you cannot appreciate its spirit and development, until you behold its horrors, and dwell among its pollutions. There is in Heathenism everything that is corrupting in morals, debasing in the affections, degrading to the mind, offensive to virtue. Under its pestiferous influences, the body becomes but a mere instrument of sin, the heart reveals its most hideous deformities, the mind is shorn of its true glory, and the soul is robbed of its heavenly birthright. Is purity of life desirable? Heathenism pollutes it! Is virtue admired? Heathenism knows it not! Are the domestic ties sacred? Heathenism profanes them! Is truth valuable? Heathenism has turned it into a lie! Is liberty, civil and religious, of any worth? There can be neither under the overshadowings of Heathenism. I have been on Heathen ground in South America, in the isles of the Pacific, in the Eastern Archipelago, and in farther India. I have stood upon altars stained with the blood of human victims. I have visited temples filled with the hideous idols of Paganism. I have beheld the rites and ceremonies of their brutal superstitions. I have witnessed the beastly debasement of their lives; and I spake that which I do know, when I say, that could you see and hear what I have seen and heard, never more would you say "the Heathen are good enough;" never more would you be content to "fold your arms in lazy lock," while fifty thousand of them marched by you every hour with a steady tramp, "going down to the dead," aye! to the death eternal!

Thirdly. Another class of objectors throw themselves upon what they call the impracticability of Missions. Those who take this ground are neither men of hope nor men of faith. Such persons when they look at the formidable character of the opposition to be encountered, say, in the timid language of Elisha's servant, when he saw his master compassed about in Dothan by the forces of the King of Syria, "Alas! my master, How shall we do!" but he who looks into the word of God, and lifts up his heart with a trusting faith to the Omnipotent, sees, as did that same servant, when his eyes were opened, the "mountains around full of horses and chariots of fire," commissioned by God to defend and advance our cause.

How impracticable must have seemed to the Apostles the execution of the command, "Go ye into all the world and preach the Gospel to every creature!" How they might have plead its impossibility; their unsuitableness, and the hopelessness of achieving so gigantic a work in the face of Roman and Grecian power. They stopped not, however, to talk of their ignorance, their fewness, their danger, and the overpowering vastness of the work to be accomplished. They rose up and went forth; they dispersed themselves to the four quarters of the globe; and in less than half a century, Churches arose at Antioch and Damascus, at Corinth and Athens, at Alexandria and Rome. They went out, "preaching every where that men should repent," and, as they preached, superstition was uprooted, idolatry was overturned, the festivals and orgies of Paganism were abolished, civil laws were reformed, society was purified, cities and nations were converted, Pontifex and Emperor became disciples: though an opposing world let loose upon them the most bloody and harrassing persecutions, during which all but one suffered a martyr's death.

Brethren, talk not of any impracticability in carrying out a command of God. He never orders, that He does not give ability to obey that order; and if God be for us, what is the combined opposition of men or devils, before the might of His arm, who "holdeth the waters in the hollow of his hand," and "who hangeth the earth upon nothing." Only "be strong in the Lord," and though difficulties of the most portentous character loom up before us, we can say to these tumid and swelling antagonists, "Who art thou, O, great mountain?" before our Spiritual Zerubabel, thou shalt become a plain!

Fourthly. Another body of objectors urge, that such large expenditures of labour, money and life, are not warranted by the small results. Such remarks evince ignorance of the real facts of the case, and of the real worth of the soul.

We grant that large expenditures have been made—that many lives have been sacrificed—that great labour has been bestowed—but, are the results unreasonably small? To answer this question, would require us to ascertain all the results of modern Missions, which, of course, could not be known. Yet, from even a very partial survey of their effects, we feel warranted in saying, that for the capital invested in Missions, whether it be time, or labour, or money, or all combined, for the sum total invested, nothing has

brought in larger returns. It must be borne in mind, while speaking upon this subject, that the result of Missions are not confined to the building up of Churches, or to the extension of religion : there are vast civil benefits, immense educational schemes, large moral, social and mental improvements, and widely ramified commercial and political blessings, which must all be included, when we sum up the benefits which have resulted from Christian Missions.

If, however, we confine our view simply to spiritual results, we find that the rewards have far exceeded every expenditure. Over 500,000 souls have been converted to Christ during the last two generations, a number four times greater than all the communicants of our Church throughout these United States ; and now, if you will attempt to work out that sum in moral arithmetic which Christ has set us in the question, “ what shall a man give in exchange for his soul ? ” and having ascertained its value, multiply the worth of one soul, the repentance of which fills the angels of God with joy, by the number of all the souls which through the instrumentality of Missions have been born again, you will then be qualified in some measure to decide, whether the so-called large expenditures, have produced only small and insignificant results.

Fifthly. I have time to notice but one other objection, which is, “ That we must civilize the Heathen before we attempt to Christianize them.” This objection is unsound in philosophy and unsustained by facts. I reply to this objection, by stating first, that civilization left to itself with no aid from Christianity inevitably lapses into barbarism. Egypt was once highly civilized in arts—in letters—in social and political institutions ; it is now, what prophecy declared it should be, “ the basest of kingdoms.” Assyria, Persia, Chaldea, and Phœnicia, were empires manifesting a high civilization ; but Ninevah has been “ made a desolation and dry like the wilderness ; ” Shusan is but a mass of hillocks of earth and rubbish ; Babylon is inhabited “ by wild beasts and doleful creatures ; ” and Tyre is “ a place for the spreading of nets in the midst of the sea.” Their civilization did not prevent their ruin. Greece, the land of glory—of eloquence—of art—of song—towered at one time in refinement and civilization—standing out from among the nations as the world’s model of all that was grand in art, or brilliant in arms, or sublime in letters ; yet, beautiful as is her land, heroic as were her sons,

elevated as was her learning, divine as were the creations of her pencil and chisel, firm as seemed her political institutions, and vast as was her hoarded wealth, she has been despoiled of all; and Athens, and Thebes, and Corinth, can only show the crumbling monuments of a once elevated civilization. So, too, of Rome—the mistress of the world—sending out from her central heart, on the Tiber, those tidal pulses that throbbed from Dacia to Thebes, and from the Euphrates to Britain: whose Augustan age is a synonym of everything great or influential in literature, science, society, government: how rapidly did she degenerate into barbarism! And Rome would have become as Vandal in character as the barbarian hordes which sacked her, had not Christianity interposed, and by conquering the conquerors by the force of her peaceful arms, checked the overflowing flood of northern barbarism that was rolling its desolating waves over the south of Europe. “Had not the Christian Church,” says Guizot, “at this time existed, the whole world must have fallen a prey to mere brute force.” Turning our thoughts to modern times, we meet with the same startling facts.

The general opinion of mankind has decided that France, in the seventeenth and eighteenth centuries, was the most civilized country in the world: the reign of Louis XIV. being generally designated as the golden age of her history. Yet, at this very period, she was slumbering over a volcano, which, uncapped by the Revolution, vomited fire, and blood, and death, over all that fair land. The doom of the Cities of the Plain seemed hanging over it, and only God’s mercy to Europe, saved it from the fate of Sodom and Gomorrah. Where, then, was its boasted civilization? Let one of her own eminent statesmen answer. In an address delivered by a Counsellor of State, in 1802, when religion, which had been banished by authority, was again restored by government, we find these remarkable words: “For want of a religious education for the last ten years, our children are without any ideas of a Divinity, without any notion of what is just or unjust; *hence arise barbarous manners—hence a people become ferocious.*” If, then, where civilization is established, it will itself turn to barbarism and ferocity, without the purifying influences of Christianity, how absurd to suppose that barbarism, without its help, can grow up into a healthful and beneficent and enduring civilization! As well say, take away the sun from the meridian and it will be-

come night, but give the night no rising sun, and it will out of the womb of its own darkness bring forth a noonday glory.

My second argument against this objection, is drawn from the abundantly certified fact, that wherever European civilization, without the restraining influences of the Bible, has been brought to bear upon a Heathen nation, it has debased rather than elevated that nation. The reason is obvious. There is no affinity in the savage heart for the virtues of civilization; there is for its vices:—for civilization, wherever it does not check vice, refines and elaborates it; the ingenuity of art, the skill of labour, the attainments of learning, the luxuries of a high-wrought socialism, being subsidized as so many instruments to pander to the horse-leech cravings of those morbid affections, which rule and rage within the soul. So that Niebuhr, whose historic eye has swept the entire range of Ancient and Modern history, records the undeniable fact, that “an uncivilized people has never derived benefit from contact with a civilized race.”

My last reply to this objection is, that every attempt which has been made to act upon the principle of first civilizing and then Christianizing the Heathen, has uniformly failed; whether it be the attempts of the Moravians in Greenland; the plan patronized by Wilberforce for the civilization of the Foolahs of Africa; or the course pursued by the “Society of Friends.” Indeed, the testimony given by one of the leaders of this last body, before a committee of the English Parliament, bears with marked effect upon this very point. “Within the last few years,” says this Friend, “we have had occasion to review the whole course of our proceedings, and we have come to the conclusion, from a deliberate view of the past, that we have erred, sorrowfully erred, in the plan which was originally adopted of making civilization the first object, *for we cannot count on a single individual that we have brought to a full adoption of Christianity.*” How such a confession sweeps away, as with a besom, the cobweb arguments of those who urge us first to civilize and then to Christianize the Heathen.

Christianity, has in it every element of a refined and permanent civilization; but civilization is not only devoid of everything like religion, but has not even the elements of its own preservation.

Christianize the most savage tribe, and you at once put them on the high road to an elevated civilization; but attempt to civilize

that same people, without the preserving and purifying salt of Christianity, and you as surely put them on the high road to more certain ruin.

Say not, then, henceforth, that charity begins at home, and we must labour only for those at home ; say not, that the heathen are good enough as they are ; say not, that the scheme is impracticable, because of the fewness of the labourers, or the slenderness of our means ; say not, that there have been large expenditures and small results ; say not, that we must pursue the impossible plan of civilizing the Heathen first ; bring against our cause none of these or other objections, for we pledge ourselves as ambassadors of Him whose last command was, "Go ye out into all the world and preach the Gospel to every creature," to confront and beat down every objection you can raise ; and if you can bring one sound argument against this heaven-conceived plan, which we cannot meet and answer, we will consent to abandon the scheme of Missions, and suffer a sin-laden world to totter on to eternal death. We take *high* ground, because we are privileged on this topic to plant our feet upon Mount Zion ; we take *broad* ground, because our charter gives us a title to the whole earth ; we take *firm* ground, because we stand upon the promises of an Omnipotent and Unchangeable God ; and you can no more pluck our feet from this stronghold, than you can wrest the sceptre from Jehovah, or cut the sinews of His Omnipotence.

I have dwelt so long on the worldly objections, that I can, in conclusion, only advert to the worldly benefits of Missions. A full-length history of these benefits, *would be the record of every great blessing that has visited our earth since it was trodden by the first Missionary, Jesus*. We seem to forget, in making our estimate of modern Missions, that we owe all that we are, as Americans, inheritors with our English mother of the common learning, law, and glory which have been born on British soil, to ancient Missions, to the same principle of Christian benevolence which now prompts us to action. Why is it, that the Temple of Mercury no longer stands in Cornwall, the Temple of Minerva in Bath, the Temple of Mars in Scotland ? Why is it that St. Peter's Cathedral at York has displaced the fane of Bellona ? that St. Paul's of London stands where once rose the Temple of Diana ? and that Westminster Abbey rears its venerable head like a living guardian of England's treasured dead, where the Romans had

built a Temple to Apollo? Because Missionaries of the Cross visited that land, and purged and beautified it with the religion of Jesus. You cannot plant the cross in any land without investing that land with all the rich prerogatives which exalt and ennoble a nation; for religion—gospel religion, is the concrete of every blessing, and the compendium of every virtue, which can gladden or adorn humanity. The cross is as surely the central light of the mind as of the soul; the day-spring of civilization, as well as the bright and morning star of man's salvation. Everything that is good, or great, or noble, flourishes around the cross. There, true science love to bask; there, virtue blooms in richest hues; there, liberty finds her most congenial seat; there, literature gathers fadeless laurels; there, the charities of domestic life spring up in freshest verdure; there, man becomes re-stamped with the image of God, re-clothed with a robe of innocence, and re-invested with a title deed to honour, and glory, and immortality. Everything, then, but sin and darkness, pleads for the setting up of this cross in every nation and kingdom under Heaven. Ask *Commerce*, what Missions have done for her, and she answers: the discovery of many islands and tribes of people, the opening of new and lucrative avenues of trade, and safety and security to ships and seamen, heretofore unknown. Ask *Education*, and she will point to its colleges, academies, schools, which spangle, like so many light-houses, the else dark coast of Paganism. Question the *various industrial interests*, and they will testify that Missions have introduced the plough, the loom, the anvil, the mechanic arts, and all the useful trades and pursuits of civilized life among a hitherto slothful, wasteful, and degraded people. Take the testimony of *Political Economy* and it will answer, that by the code of laws which Missions have given to once barbarous people, by the industrial arts which they have taught, by the education which they have bestowed, by the avenues of Commerce which they have opened, by the civilization which they induced, there have been developed sources of wealth and commerce hitherto unknown; there have been created tastes, and wants of an elevating character, never before felt—there have been made productive regions once useless, and fountains of wealth and industry have been opened, which were formerly arid with poverty and sloth. Put the question to *Literature*, and its every department will pay ample and willing tributes to the learning, and zeal, and research,

and scientific worth of the Missionaries of the Cross, and it will proudly display the tributes which Missions have brought from nearly every nation under the whole Heavens, and from nearly every field of learning—to lay first at the feet of Christ, to be baptised with his spirit, and then at the shrine of intellect, to be laid up, as Missionary trophies, in the treasure-house of mind.

Call in *Social Life*, and demand its testimony, and it will say that Missions, wherever found, have checked drunkenness, adultery, murder, theft, lawlessness, slavery ; that it has taught man to love his fellow man ; that it has expelled cannibalism, and infanticide ; and that it is now knocking with its battering rams of truth at the system of caste, and that this formidable obstacle to the spread of the Gospel will, ere long, fall before the assaulting force of Missions.

Interrogate *Woman*, as to what Missions have done for her, and she will reply, with a full fraught heart that scarce finds utterance in her trembling tongue, that it has taken her from the dust of slavery, from the blazing suttee, from the sinks of pollution, and made her the friend, the companion, the equal of him who once oppressed and abused her ; so that hundreds and thousands of females, elevated by the labours of these men of God, stand ready to say with the Caffres, “ The Missionary is the shield of woman.”

Methinks I see crowd around your witness-stand, ready to testify to the value of Missions, delegates from every island and region which has been visited by the herald of the cross ; each quarter of the globe, each zone and clime, and nearly every race and language unite in bearing undivided testimony, to the *infinite and unspeakable value for time and for eternity of Christian Missions.*

Let us not say, then, in the spirit of distrust, “ the time is not come, the time that the Lord’s house should be built,” for every thing around us proclaims that the time has come, and that we should be up and doing.

The advancing condition of our own Church ; the rapid development of wealth and power in our own country ; the breaking up and overturning of the old established dynasties of Europe ; the wasting and decay of the Papal power ; the new and mighty agencies of commerce and civilization ; the fast accumulating triumphs of art and science in removing opposing barriers, and welding together in one community of interest long discordant nations ; the wondrous enlargement of the bounds of literature ; the

forereaching activity of the human mind, brooking no delay, and leaving the spoils ungathered on one field of glory, that it may hurry on to new conquests and wear the laurels of new triumphs ; all these, " signs of the times," tell us, with solemn emphasis, that the time has indeed come, for the waking up of nations to the great and holy work of subjugating the world to the sceptre of Jesus. When, therefore, we have such encouragement from the past, such promises for the future, let us, with zealous hearts and diligent hands, " go up to the mountain and bring wood," even the materials of faith and labour, and prayer and money ; and let us build " the Lord's house" in every land, trusting in the glorious promise, that, when built, He " will take pleasure in it," and that both ourselves and our labours shall thus glorify the Lord of Hosts.

PROCEEDINGS
OF
The Board of Missions.

FIFTEENTH ANNUAL MEETING.

CHRIST CHURCH,
Hartford, June 19th, 1850.

THIS being the time and place for the Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," several Bishops and other members of the Board attended Divine Service at 10½ o'clock, A.M.

Morning Prayer was read by the Rev. H. W. Lee, assisted by the Rev. G. T. Bedell, and the Anti-Communion Service by the Rt. Rev. the Bishop of Connecticut, assisted by the Rt. Rev. the Bishop of New-Jersey, who read the Epistle.

The Sermon was preached by the Rev. W. B. Stevens, D.D., from the 2nd, 7th and 8th verses of the 1st chapter of Haggai—"Thus speaketh the Lord of Hosts, saying,—This people say, the time is not come, the time that the Lord's house should be built. Thus saith the Lord of Hosts,—Consider your ways; go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord."

The service for the Celebration of the Lord's Supper was read by the Bishop of New-Jersey.

The elements were distributed by the Bishop of Connecticut, assisted by the Bishop of New-Jersey, the Rev. N. S. Wheaton, D.D., and the Rev. Messrs. Lee and Bedell.

The religious services having been concluded, the Board proceeded to business.

The Bishop of Connecticut, being the senior Bishop present, took the chair.

The roll was called, and the following members of the Board answered to their names:—The Bishops of Connecticut, New-

Jersey, Western New-York, Maryland, Massachusetts, Rhode Island, New-Hampshire, Pennsylvania, and Indiana; the Rev. Messrs. Bedell, Cooke, Coxe, Crocker, Croswell, Edson, Hawks, Henderson, Irving, Lee, Mead, Richmond, Robertson, Tyng, and Van Pelt; and Messrs. Gardiner, Huntington, Newton, Sands, and Winston.

On motion of the Rev. Dr. Mead, the Board proceeded, in compliance with the third Article of the By-Laws, to the appointment of a Secretary, and, on motion of the same, the Rev. Mr. Van Pelt was re-appointed.

On motion of the Rev. Dr. Mead, it was

Resolved, That when the Board adjourn, they adjourn to meet in the Chapel of this Church, at 4 o'clock this afternoon.

On motion, the Board adjourned.

CHRIST CHURCH CHAPEL,

4 o'clock, P. M.

The Board met.

Present: The Rt. Rev. the Bishops of Connecticut, New-Jersey, Western New-York, Maryland, Massachusetts, Rhode Island, New-Hampshire, Pennsylvania, Maine, Indiana, and the Missionary Bishop in Turkey; the Rev. Messrs. Bedell, Cooke, Crocker, Croswell, Edson, Hawks, Henderson, Irving, Lee, Mead, Richmond, Robertson, Tyng, Van Pelt, and Whitehouse; and Messrs. Ashhurst, Gardiner, Huntington, Newton, Sands, and Winston.

The Bishop of Connecticut being the senior Bishop present, took the chair.

On motion of the Secretary, the calling of the roll was dispensed with.

On motion, it was

Resolved, That the Board do now adjourn, to meet forthwith in Christ Church.

The Board having again assembled, the minutes of the last meeting were read and approved.

On motion of the Secretary, it was

Resolved, That a Committee be appointed, to examine and report whether any vacancies at present exist in the Board.

The Rev. Dr. Mead, and the Secretary were appointed the Committee.

The Rev. Dr. Whitehouse, on behalf of the Domestic Committee, presented and read the Annual Report of that body ; which, on motion, was referred to a Committee of five.

The Bishop of Rhode Island, the Rev. Dr. Crocker, Rev. Mr. Richmond, and Messrs. Gardiner and Sands were appointed the Committee.

The Rev. P. P. Irving, as Secretary and General Agent of the Foreign Committee, presented and read the Annual Report of that body ; which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of New-Jersey, the Rev. Dr. Robertson, Rev. Mr. Henderson, and Messrs. Newton and Huntington were appointed the Committee.

The Rev. Mr. Henderson offered the following resolution, viz. :— That a Committee be appointed to take into consideration the expediency of establishing a Mission or Missions for the benefit of the native German population of our country ; which, on motion of the Rev. Dr. Mead, was referred to a Committee of five.

The Bishop of Indiana, the Rev. Mr. Henderson, Rev. Dr. Hawks, Rev. Mr. Lee, and Mr. Huntington, were appointed the Committee.

The Secretary presented and read the Sixth Annual Report of the Rt. Rev. Horatio Southgate, D.D., Missionary Bishop of the Protestant Episcopal Church in the dominions and dependencies of the Sultan of Turkey ; also the Annual Report of the Rt. Rev. J. W. Boone, D.D., Missionary Bishop to China.

On motion of the Rev. Dr. Mead, it was

Resolved, That the foregoing documents be referred to the Committee to whom was referred the Report of the Foreign Committee.

The Rev. Dr. Whitehouse, on behalf of T. N. Stanford, Esq., Treasurer of the Domestic Committee, presented and read the Annual Report of that officer, duly audited ; which, on motion of the same, was referred to the same Committee to whom was referred the Report of the Domestic Committee.

The Rev. P. P. Irving, on behalf of Dr. J. S. Rogers, Treasurer of the Foreign Committee, presented and read the Annual Report of that officer, duly audited ; which, on motion of the same, was referred to the same Committee to whom was referred the Report of the Foreign Committee.

The Rev. Mr. Irving, presented and read the Annual Joint Re-

port of the Editors of the "Spirit of Missions," on the condition of that periodical, which, on the motion of the same, was referred to the Committee to whom was referred the Report of the Foreign Committee.

The Bishop of Connecticut presented the Annual Report of the Rt. Rev. the Missionary Bishop for the North-west, which having been read by the Rev. Dr. Whitehouse, was, on motion, referred to the Committee to whom was referred the Report of the Domestic Committee.

On motion of the Bishop of Rhode Island, it was

Resolved, That when the Board adjourns they adjourn to meet to-morrow, at 9 o'clock, A. M., for Morning Prayer.

On motion, the Board adjourned.

June 20th—9 o'clock, A. M.

The Board met.

Present: The Rt. Rev. the Bishops of Connecticut, New-Jersey, Western New-York, Maryland, Massachusetts, Rhode Island, New-Hampshire, Pennsylvania, Maine, Indiana, and the Missionary Bishop in Turkey; the Rev. Messrs. Bedell, Cooke, Crocker, Edson, Hawks, Henderson, Irving, Lee, Mead, Richmond, Robertson, Tyng, Van Pelt, and Whitehouse; and Messrs. Ashhurst, Gardiner, Huntington, Newton, Sands, and Winston.

Morning Prayer was read by the Rev. Theodore Edson, D.D., assisted by the Rev. Benjamin Franklin.

The religious services having been concluded, the Board proceeded to business.

The Bishop of Connecticut, being the senior Bishop present, took the chair.

On motion of the Secretary, the calling of the roll was dispensed with.

The minutes of the last meeting were read and approved.

The following resolutions, on motion of the Secretary, were adopted:

Resolved, That the proceedings of the Board, attested by its Secretary, be referred to that officer and the two Secretaries and General Agents for publication.

Resolved, That the proceedings of this Board be printed in the "Spirit of Missions," and that 250 copies be printed from the

same types, as a separate pamphlet, with the usual title page prefixed.

Resolved, That the Secretaries of the two Committees be authorized to draw, at their discretion, on the Domestic and Foreign Funds, in equal parts, for the incidental expenses attending the present meeting of the Board.

Resolved, That the Reports of the Treasurers be printed with the proceedings of the Board.

On motion of the Rev. Dr. Mead, it was

Resolved, That hereafter the Constitution of the Society and the By-Laws of this Board, be annually published with the proceedings of this Board.

On motion of the same, the following resolutions were also adopted :

Resolved, That the Secretary of the Board be authorized to make arrangements for the place of the Triennial Meeting, on the second day of the Session of the next General Convention, and to fix the hour of meeting.

Resolved, That it be referred to the two Committees to prepare the Triennial Report, required by Article VI. of the Constitution, to be submitted to this Board for approval, at its meeting on the second day of meeting of the General Convention in October next.

On motion of the Rev. Dr. Mead, it was

Resolved, That a Committee of five persons be appointed to consider and report at this meeting of the Board, whether any, and if any, what change may be advantageously made in the time and place of holding the meetings of this Board, and also in the time of holding the religious services, and of delivering the Annual Missionary Sermon before the Board.

The Bishop of Western New-York, the Rev. Drs. Mead and Tyng, the Secretary of the Board, and Mr. Newton, were appointed the Committee.

On motion, the Board took a recess of fifteen minutes.

The Board having again assembled, the Bishop of Indiana, as Chairman of the Committee to whom was referred the Rev. Mr. Henderson's resolution, in regard to the establishment of a Mission for the benefit of the German population of this country, presented the following Report :

The Committee to whom was referred the resolution, in rela-

tion to Missions to the German population in the United States, respectfully report, that

They are satisfied from the interesting body of facts brought to their notice, that great good may be done by the establishment and support of Missions specifically directed to the German population in various parts of the United States.

They would, therefore, recommend, that the Domestic Committee be directed to turn their attention to the condition of the German population in the United States, and to establish Missions among them, as in their opinion facts and the circumstances of that part of our population may render desirable.

GEORGE UPFOLD,
FRANCIS L. HAWKS,
M. H. HENDERSON,
HENRY W. LEE,
S. H. HUNTINGTON.

On motion of the Bishop of Pennsylvania, it was

Resolved, That the Board accept the foregoing Report, and approve the recommendation connected with it.

The Bishop of Rhode Island, as Chairman of the Committee, to whom was referred the Annual Report of the Domestic Committee, presented the following Report :

The Special Committee, to whom was referred the Report of the Committee of Domestic Missions and accompanying documents, having had the same under consideration, respectfully report the following as the result of their deliberation :

The Report presents some things which constitute a ground for congratulation to the Church, and of thankfulness to its Divine Head, and others which call for suggestions that may require deliberation and action on the part of this Board at the present Annual Meeting.

Among the former is the material reduction of central or office expenses by the saving of the salary of a Secretary and General Agent for this department, by assigning the merely clerical duties of the office to the former competent and experienced Clerk ; while its other duties have been gratuitously and acceptably performed by certain members of the Committee. It is particularly gratifying that the diminution of expenditure has been accompanied with a more than proportional increase of income to the

treasury of the Committee. The receipts of the past year have exceeded those of the immediately preceding year, to the amount of about three thousand dollars, and are seven thousand dollars more than those of 1847 ; still your Committee regret to find, that of the thirty thousand six hundred and fifty-seven dollars and eighteen cents, constituting the entire amount paid into the Treasury, more than five thousand five hundred and thirty-seven dollars and fifty-five cents consisted of legacies rendered available during the past twelve months. The Domestic Committee feel cheered by the brightening prospects before them of increasing aid for their important work, and it is to be hoped that their fondest anticipations in this respect will be more than realized. We have not the means of ascertaining the precise amount now due the Missionaries in the Domestic field ; but it is painful to learn that the salaries due in April last, to a class of men presumed to be not only self-denying and laborious, but necessitous also, remain, for the most part, unpaid. It is devoutly to be desired, that the liberality of the parishes might be raised to a degree coming nearer to the standard of their ability, and that their gifts were more systematically and cheerfully bestowed, under the steady influence of faith, duty and love ; instead of being, as we fear is too often the case, under the moral coercion of special appeals, prompted by existing necessity and distress no longer tolerable. If the members of our Communion generally, were more thoroughly imbued with the Missionary spirit, we should no longer hear the oft-repeated tale of almost starving Missionaries suing in vain for relief from an exhausted and indebted treasury. The honour of the Church would be redeemed by the punctual discharge of all its obligations ; and the sums left by dying believers as sacred legacies to the cause, instead of being immediately used to sustain current operations, might constitute a reserved fund to meet peculiar exigencies which may occasionally arise, or to furnish the means of sending faithful heralds of salvation into those many new and promising fields, to be found in our widespread territory, which the Church has never yet attempted to occupy.

Another ground of encouragement and thankfulness in reference to this department of the Church's operations, is found in the statement, presented in the Report submitted to us, of the *results* of Missionary labor during the past year. It is true that our Mis-

sionary to the *Jews* in the City of New-York, greatly needs higher encouragement in his labours. His efforts for the enlightenment and conversion of a people proverbially obstinate and perverse, is one involving the need of much patience and perseverance, in spite of obstacles and discouragements insurmountable by human effort, unaided by the mighty succour of Divine grace. It requires much of the spirit by which the father of that peculiar race was animated, when against hope he believed in hope, and was strong in faith, giving glory to God ; knowing that what He had promised He was able to perform. The descendents of Abraham, Isaac, and Jacob, though now down-trodden and outcasts, are nevertheless Children of the Promises ; and must yet be connected and restored : for the mouth of the Lord hath spoken it. Their claim is strong, not only upon the charity but upon the gratitude of Christians ; for through the Promise made to their fathers, we inherit all the blessings of the Covenant. The feeble effort we are making to ameliorate their condition and bring them to an acknowledgment of the true Messiah, deserves to be strengthened and sustained by the more liberal offerings and the more fervent prayers of all who are the “children of God, by faith in Christ Jesus.”

Your Committee regret that the cheering hopes entertained for the last few years of the speedy establishment of a Mission and of Schools among the Chickasaw tribe of American Indians, are, as yet, unfulfilled. We are not informed of the particular conditions sought to be imposed by the government of the United States or its agents, which rendered it, in the judgment of the Domestic Committee, expedient to decline the proffered aid from that quarter. But, as the Indians themselves desired that the Mission and Schools for their benefit might be placed under the direction of our Church, it is to be presumed, that an enlightened government would not persist in the exaction of terms inconsistent with the known principles and usages of a Church whose guidance and instruction in spiritual matters were earnestly sought by a dependant tribe of aborigines living within the borders of our territory, and under our national protection. It is earnestly recommended, therefore, that the Committee of Domestic Missions, will use every practicable effort to have the objectionable requisitions, referred to in their Report, withdrawn, or so modified, that the Mission among the Chickasaws heretofore approved by this Board, may be established at the earliest practicable period.

But notwithstanding the discouragements named, in respect to these specified branches of the work of Domestic Missions, there is much that is calculated to excite our gratitude to Almighty God, in the aspect of the work at large. Many of the Missionaries in this department, both in the East and the West, are doing good service for Christ and His Church. It is believed, that the practical fruits of evangelical labour, during the past year, have equalled, if not exceeded those of any preceding one since the first organization of the Board. The statistics show, that during that period, fourteen stations have become self-supporting, three Churches have been consecrated, five Churches are being erected, thirteen have been completed, and at five other stations active preparations are in progress for the same end. In forty-six stations, nearly 900 have been baptized, between 300 and 400 have been confirmed; and 2,530 communicants are reported from seventy-eight stations. These evidences of the success of Gospel labours, and of the Divine blessings upon our Missionary work, are what the Church chiefly wants to increase its interest in this department, and should invite us devoutly to thank God and take courage, while with augmented zeal, we carry forward the work of Salvation.

Your Committee might dwell upon the wideness of the field opened for the Missionaries of this Church in that interesting region whose golden treasures have attracted so many of our young men of energy and enterprise to become residents in a land full of exposure to physical dangers and moral temptations; where they need, more than ever, the restraining and hallowing influence of the Gospel of Christ. It is to be hoped, that the Domestic Committee may keep themselves well informed as to the actual condition and religious wants of California and Oregon, and not fail to employ all means, which may commend themselves to their judgment, for strengthening our hitherto feeble effort in that region, and for increasing the number of holy and self-devoted ministers of the Church who may be disposed to engage in efforts that will tell not only upon the character of emigrants and nations, but upon the salvation and moral destinies of the world. The particular measures to be employed for this end may be safely left to the wisdom and discretion of that Committee.

Our attention has been given to that part of the Domestic Committee's Report, having a bearing upon the Charter, and its influence upon the Constitution and By-Laws of the Domestic and

Foreign Missionary Society. The members of your Committee have not the legal learning which would qualify them for expressing any decided opinion upon the merits of this question. They cannot conceive, however, upon principles of common sense and justice, how the being or the validity of the Constitution and By-Laws of this Society could be annihilated by the granting of a Charter, intended to give to the Society a legal existence and title; especially, as the said Constitution and By-Laws must have been submitted to the power granting the Charter, and may, therefore, fairly be presumed to have escaped its censure, if not to have been fully sanctioned by its approbation. But as a different opinion has been expressed in quarters entitled to high consideration, and as the question is one of grave and vital importance, your Committee recommend that a Committee composed of legal gentlemen in the State of New-York, members or friends of this Board, be appointed, to whom this whole matter of the Charter and its bearing upon our existing Constitution and By-Laws, be referred, with full powers to take such measures in the premises as, in their judgment, may be wise and expedient.

In conclusion, your Committee recommend the adoption of the following resolutions :

Resolved, That the cause of our Domestic Missions be, and is hereby commended to the continued regard, increased liberality, and fervent prayers of the Ministers and Members of the Church in all our Dioceses and Parishes.

Resolved, That in view of the painful but annually reported fact, that many of our parishes contribute nothing in aid of our Missionary fund, the Right Rev. Bishops of this Church be respectfully requested to earnestly recommend to all the Clergy in their respective Dioceses, having parochial cures, to solicit and collect the offerings of their congregations for the support of Missions under the direction of this Board.

Resolved, That a Committee be appointed, consisting of three gentlemen of the legal profession, members or friends of this Board, and resident in the State of New-York, to whom the question presented in the Report of the Domestic Committee, respecting the influence of the Charter obtained for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, upon the Constitution and By-Laws of said Society, be referred, with full powers to recommend such measures and

take such action in the premises as in their judgment may be deemed best ; and to make Report of their opinions and proceedings at the next Triennial Meeting of this Board.

J. P. K. HENSHAW,
N. B. CROCKER,
WM. RICHMOND,
M. GARDINER,
J. SANDS.

Hartford, June 20, 1850.

The first and second resolutions connected with the Report were adopted.

Pending the discussion upon the third resolution, the following was offered by the Rev. Dr. Hawks, as a substitute :

Resolved, That the Foreign and Domestic Committee be directed jointly to apply, in the name of this Board, to the Hon. Luther Bradish, Hon. John C. Spencer, and Hon. Wm. Kent, respectfully requesting of them as friends to the cause of Missions in the Church, to furnish to the said Committees their opinions on the effect of the law incorporating the Society.

Resolved, That said Committees be instructed to take such measures as may be indicated by the gentlemen above-named, as being necessary to guard the interests of the Society.

Resolved, That the said Committees report their action herein to the Triennial Meeting in October next.

On motion, the Board adjourned, to meet again at 3 o'clock this day.

3 o'clock.

The Board met.

Present : the Rt. Rev. the Bishops of Connecticut, New Jersey, Western New-York, Maryland, Massachusetts, Rhode Island, New Hampshire, Pennsylvania, Maine, Indiana, and the Missionary Bishop in Turkey ; the Rev. Messrs. Bedell, Cooke Crocker, Edson, Hawks, Henderson, Irving, Lee, Mead, Richmond, Robertson, Tyng, Van Pelt, and Whitehouse ; and Messrs. Ashurst, Gardiner, Huntington, Newton, Sands and Winston.

The Bishop of Western New-York, at the request of the Senior Bishop present, took the chair.

The minutes of the last meeting were read and approved.

The Rev. Dr. Mead, as Chairman of the Committee to examine and report whether any vacancies existed in the Board, presented the following report :

The Committee on Vacancies report, that they learn from the report of the Domestic Committee, that two vacancies have occurred in their body during the past year, by the resignation of the Rev. C. H. Halsey, and by the death of B. L. Woolley, Esq., and that the Committee have filled the vacancies by appointment of the Rev. S. R. Johnson, D. D., and of the Hon. Luther Bradish, and recommend that this Board do now approve of said appointment.

WILLIAM COOPER MEAD,
P. VAN PELT.

On motion, the Board approved the appointment of the Rev. S. R. Johnson, D. D., and of the Hon. Luther Bradish, as members of the Domestic Committee.

The Rev. Dr. Hawks' proposed substitute for the 3d resolution of the Committee to whom was referred the report of the Domestic Committee, having been called up, and the question being taken thereon, it was negatived.

The question recurring on the 3d resolution of the Committee, it was adopted.

On motion of the Bishop of Pennsylvania, it was

Resolved, That in view of the approaching Triennial Meeting of the Board, and of the importance of having a complete statement of its resources, liabilities, and current expenses spread before the Church, the Domestic and Foreign Committees be requested to prepare such statements of the fiscal condition of their respective departments, and present them at the aforesaid meeting of the Board.

The Bishop of New Jersey, as Chairman of the Committee to whom was referred the Annual Report of the Foreign Committee, presented the following report :

The Committee, to whom was referred the Report of the Foreign Committee, with the accompanying documents, have given attention to the subject entrusted to them ; and thankfully express

their sense of the Divine goodness, as manifested in the results which they set forth.

The Foreign Missions of this Church, through God's blessing on the labours of the Board, and its Committee, have attained a position of stability, and, it is believed, of perpetuity. They are no longer thought of as experimental in their character, or of doubtful issue; but are steadily regarded as a sacred portion of the Church's trust, for Christ, and of the baptismal responsibilities of all who bear His name. How can it be otherwise, when the commission, to baptise any, is the commission to make disciples of all the nations? How can it be otherwise, when the Gospel, from which any can receive the hope of salvation, is to be preached to every creature? That these essential truths of Christianity are growing, in reception and conviction, is seen, as, in other ways, so, especially, in the encouraging report, that the Missionary receipts of the year, amounting to nearly twenty thousand dollars, have been the spontaneous offering of the Church, laid freely on the altar, where the Atoning Sacrifice, through which alone, Salvation comes, is solemnly commemorated.

The Committee commend to the continued confidence of the Church, the oldest offspring of its missionary love—the school at Athens. The fruits, which have been ripened here, abundantly attest the zeal, ability, and fidelity of the excellent head of that mission. Of course, the influence of such an enterprise must be indirect; and, consequently, gradual and slow. It is to try the Church, in the patience of faith—a trial which has, above every other, the assurance of reward. A second generation is now in the enjoyment of the blessings of this institution. The mothers of Greece rise up and call us, blessed.

The report of the Missionaries in Africa, are of a most encouraging character. Progress is clearly made in that darkest and most hopeless stronghold of the heathen world. And this does not at all express the value of the Mission. It is the honest tribute of a penitential sorrow for the wrongs which Africa has suffered at the hands of white men. It is our just contribution to the great and gracious work of African colonization; and it is calculated to react, most powerfully and most beneficially, on the interests and relations of the coloured race at home. The African Mission has a clear claim on our patriotism as Americans, as it has upon our piety

as Churchmen. The Committee earnestly hope that the voice of the Church, through the next General Convention, will effectually call to the head of this Mission, a successor of the Apostles ; that so the work of the Lord, in that important region, may be done in full accordance with His will.

The excellent Bishop in China is pursuing his Apostolic work with Apostolic zeal and perseverance. In sickness, in sorrow, almost in solitude, he still rejoices for the consolation ; and calls us, with undaunted and undoubting zeal, to come “ to the help of the Lord against the mighty.” The consecration of the church at Shanghai, is an illustrious trophy of the cross. While the Committee deeply sympathize with the Bishop in the loss of his faithful fellow-helper, at the moment when his usefulness was fullest of promise and of hope, they would affectionately remind him that, of old, the blood of the martyrs was the seed of the Church. A voice will come, they trust, from Spalding’s watery grave, to reach the hearts of the young soldiers of the cross, and multiply sevenfold the blessed band of Missionaries in China.

In the matter of the Missionary Bishop at Constantinople, the Committee are of the opinion that the decision of the Board, at its last session, to take no action in regard to his tendered resignation, was wise and just. It must be referred to the General Convention, which was the source of his appointment. They suppose the action of the Foreign Committee to go no further than the temporary suspension of the Missionary work in that quarter ; it being the opinion of this Committee that the station there continues still to be a station of the Board, and must, unless the Board formally disband it. They would further suggest the serious doubt, whether in the case of a station to which the General Convention has appointed a Missionary Bishop, its withdrawal can be effected without the concurrent action of both bodies. In relation to the continuance of the salary of the Missionary Bishop from 1st July to the close of the approaching session of the General Convention, when final action in his case will, doubtless, be accomplished, the Committee do not express any opinion, but refer it simply to the judgment of the Board. Of the Mission itself, the Committee entertain the fullest and strongest conviction, that it is second to none in its importance to the best interest of the Gospel and of man. Of the Missionary Bishop, they have no doubt that he has acted

with all good fidelity in the exercise of his best discretion ; and they confidently believe that his return to the field of his labours, under such arrangement as this Board or the Committee shall make with him, will be attended with the happiest results.

The Committee respectfully propose the following resolutions :

I. That the Foreign Missions of the Church encourage the hopes of its members, and call for their increased interest and support.

II. That the continued influence of the parochial clergy in extending among their people Missionary information, and in encouraging in them the Missionary spirit, is affectionately desired.

G. W. DOANE,
J. J. ROBERTSON,
M. H. HENDERSON,
EDWARD A. NEWTON,
SAMUEL H. HUNTINGTON.

The resolutions connected with the Report, were adopted.

The Bishop of New Jersey, as Chairman of the Committee appointed at the last Annual Meeting of the Board to consider and report whether any, and if any, what alterations ought to be made in the organization of the Board, or of the Committees, so as to secure greater economy and efficiency, presented the following report :

The Committee appointed to consider and report whether any, and if any, what alterations ought to be made in the organization of the Board of Missions, or of the Committees, so as to secure greater economy and efficiency, having fully and carefully considered the important subject referred to them, respectfully Report :

That, in their judgment, no material change in the organization of the Board is called for. It was adopted, it will be remembered, at a propitious season. It was the subject of most careful deliberation. It enjoyed the cordial approval of Bishop White, Bishop Griswold, Dr. Milner, and others—now with God. It was heartily received and adopted by the whole Church, and it speedily accomplished, in both departments of its trust, great and most beneficial results. In England, and elsewhere, it has been regarded as eminently judicious and practical ; and its operations, both at home and abroad, have received undoubted and substantial tokens of the favour and blessing of Almighty God. It has now the maturity

and consolidation of fifteen years, and is well calculated, the Committee believe, so far as its principles and leading features are concerned, for continuance and perpetuity. If it has failed to secure the universal confidence, or to accomplish all that has been expected of it, the Committee are of opinion, that the defect has been rather in the spirit of the cause, than in the organization of the Board. What is called for, they believe, is not a change in the Missionary constitution, but an increase of the Missionary spirit. Let us renew, with fervent zeal, the prayer of the Apostles, "Lord, increase our faith;" let us, with one consent beseech Almighty God, to send His Holy Ghost, and "pour into our hearts the most excellent gift of charity;" and the present organization will be found, as it was at first, entirely suited to the case; and neither the means nor the men will be wanted, to the full discharge of the high and holy trusts, which Christ committed to His Church, to "preach the Gospel to every creature," and to "make disciples of all" the "nations."

But, while the Committee concur in the opinion, that no material change is called for in the Missionary organization, or would be likely to promote the work of Missions, they are as well agreed in the belief, that measures might be adopted, under the present well-timed system, "to secure greater economy and efficiency."

They are of the opinion, that, as matter of economy, but one Secretary should be appointed, whose duty it should be, to act with both Committees, and to exercise a general supervision of the whole Missionary work, in both departments. They believe, that, in this way, unity and efficiency, as well as economy, would be promoted. And they are prepared to propose the change thus suggested, for the adoption of the Board. It will be understood, that necessary assistance of clerks, and others, should always be afforded, with strict reference, in every case, to the best economy, and the greatest efficiency of the service.

As a further means of extension and energy in the work, the Committee desire very respectfully to commend to their brethren in Christ, the diocesan and parochial organization, as at once a simple, economical and effectual agency in carrying it into effect. It is the foundation principle of the system, that the members of the Church, as such, are all responsible for the Missions of the Church. How can they discharge their sacred trust more effec-

tually, than through the relations of the spiritual household into which God has called them from the world.

Finally, as a most important instrument for increasing the efficiency of the Board, the Committee recommend, that measures be taken to increase the interest, and to extend the circulation of the periodical of the Board, entitled "The Spirit of Missions." The Missionary spirit must be instructed, must be animated, must be encouraged. The flame of love in the heart must be fostered, and fed, and fanned. A Missionary paper, well conducted and well sustained, has always been found a most powerful auxiliary to this result. The Committee are of opinion, that with proper exertions, such will now be the case.

In conclusion, as at the beginning of their Report, the Committee will be pardoned, in suggesting, that the wisest and best organization must be ineffectual, unless it be animated and enjoined, by the life of faith and love. It was not until God had "breathed into his nostrils the breath of life," "that man became a living soul." Without "the spirit of Christ," the Missionary organization can have neither power with men, nor acceptance with God. "The spirit of Christ," it need hardly be added, is the spirit of peace, the spirit of love, the spirit of self-denial, the spirit of self-sacrifice. "Heaven is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Finally, the Committee respectfully offer the following resolutions, for adoption by the Board:

Resolved, That the work of Missions, under the present organization, be earnestly and affectionately commended to the members of the Church, as their bounden duty, and as well entitled to their fullest confidence, their most liberal support, and their continued fervent prayers.

Resolved, That it be recommended to the Board to appoint one Presbyterian of the Church, to be the Secretary and General Agent of the Domestic and of the Foreign Committee.

Resolved, That the chief reliance for sustaining the Missionary work of the Church, will be found in the efficient application of the diocesan and parochial relations and influences.

Resolved, That it be referred to the two Committees, to con-

sider what means may be taken to give the paper called "The Spirit of Missions," a higher interest, and wider circulation, and report the same at the Triennial Meeting.

G. W. DOANE,
J. P. K. HENSHAW,
ALONZO POTTER,
WM. COOPER MEAD,
FRANCIS L. HAWKS,
M. GARDINER,
EDWARD A. NEWTON,
SAML. H. HUNTINGTON.

The resolutions connected with the Report, were adopted.

Rev. Dr. Mead, on behalf of the Chairman of the Committee appointed this morning to consider and report whether any, and if any, what changes may be advantageously made in the time and place of holding the meetings of the Board, &c., offered the following resolutions, recommended by the Committee :

Resolved, That the next Annual Meeting of the Board be held in the city of New-York, on the fourth Tuesday of June, 1851, at 10 o'clock, in the morning.

Resolved, That the Service, the Sermon, and the administration of the Holy Communion at the Annual Meeting of the Board be under the direction of the Senior Bishop present.

Resolved, That the Annual Sermon before the Board be preached on the evening of the first day of the meeting of the Board.

All the foregoing resolutions were, on motion, adopted.

On motion of the Rev. Dr. Whitehouse, it was

Resolved, That if the Annual Report of the Missionary Bishop for the South-west be received previous to the printing of the proceedings of the Board, it be appended thereto.

On motion of the Rev. Dr. Mead, the following resolution was adopted.

Resolved, That it be referred to the Domestic Committee to make such arrangements as they may deem necessary to provide

for the performance of the duties of the Secretary and General Agent of said Committee until after the Triennial Meeting of the Board.

On motion, it was

Resolved, That after suitable devotions, the Board adjourn.

The Board having joined in prayer, offered by the Bishop of Western New-York, adjourned.

Attest,

P. VAN PELT,
Secretary.

